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778 whom public opinion considers to be a saint, they never pay
769 attention to these domes. In their opinion the latter commemorate the saints of the settlers and breeders of goats and sheep, *rî'* or *šwâja*, not of the Bedouins. They say: "They are not of our kin, *ahl*, not of us, *ǧemâ'atna*, therefore we do not honor them or go on pilgrimage to them, *ḥenna alli mâ hw minna mâ nezûreh*."

●775 Worship of the saints has never been known among the
764 Rwala and presumably never will be. The hereafter does not trouble the Bedouins much, and their idea of it is only hazy; nor have they any permanent burying places, *meǧenne*, but bury their dead wherever death overtakes them. They there-
769 fore do not know and never visit individual graves. This is often due to the great distance between their pastures; to some of their camping grounds they return only after many years — so why should they care for a grave? They do not know even where the graves of their older princes or head chiefs are. I have heard from many Rwala, even from members of the reigning kin, that Nâjef eben Ša'lân, one of their ancestors, lies buried between the rain pools of Haǧm and al-Bark in al-Ḥamâd and that a camel is sacrificed by his descendants whenever they come there, as they do once in many years. Yet while we camped in that place in 1914 and took our drinking water from both the pools, not a single member of the reigning house thought for a moment of sacrificing the camel on Nâjef's grave. Hazzâ', Prince an-Nûri's father, died at al-Ǧubejlijje in the Ḥawrân and was buried there, but his grave has never been visited by an-Nûri, although he often marches past the place.

Slejmân eben Meršed, one of the ancestors of the reigning family of the Sba'a tribe, died and was buried at Dejr az-Zôr on the right bank of the Euphrates. The merchants of that town, with whom he was always on friendly terms, had a small dome erected over his grave. It is said that whenever the members of his kin come there they sacrifice a camel by the dome, saying: "We think of thee, Slejmân; Oh, mayst thou have pity on us and our parents!" after which they besmear the tombstone with the blood of the sacrificed animal, *jeḥaṭṭeṭûn naṣibeh*. But Blejhân, a subject of Eben Meršed, stated that the camels are killed there by merchants from Dejr az-Zôr and not by any Bedouins. Bṭejjen eben Midbaṛ eben Meršed was buried at the mouth of the valley of al-Arḳaṭ. His

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One in that condition cannot be frightened. The fatter a camel, the more spirited and nervous it is. *Muṭrašâni* is a camel used mostly on shorter journeys. 2. Muḥammad eben Smejr lost his honor, therefore he should lose his beard too. To shave a man's beard is the greatest punishment among the Rwala. *Eḥsân* or *ḥsâni* is a razor used in shaving, *jeḥasseně*. 4. Ṭwîl al-Felǧ, the High Mountain Covered With Snow, here means Hermon, inhabited chiefly by the Druses. 5. *Zahhâd, 'ajjâf*, or *za'lân min roll* are men who cannot show their hatred. *Al-man'* means pardoning an enemy who yields. The pardoned enemy, *mani'*, may remain in the tent until he has an opportunity to return home. Muḥammad and Ḥasan Pasha, the commander of the Turkish soldiers, declared that every Rwejli — even if he had yielded — should be slain. 6. The *awlâd meǧles* were members of the Ša'lân reigning kin. They with their servants and slaves were the first to attack the Ešâǧe'a, Muḥammad's allies, whose war cry was: "*Râ' al-ǧeḍ'a anaben me'ǧel*; O protector of Ǧeḍ'a, I am Eben Me'ǧel!" 8. *Snâd* denotes a definite course. *Mâ beha snâd* means either that the Ešâǧe'a were compelled to change their direction or that their counter attack did not meet with success. Eben Ḥaǧǧâǧ and Ḥamâmde are kins of the Weld 'Ali, subject to Muḥammad eben Smejr. 9. Awlâd Ǧam'ân was the name given to Da'mân, Nṣejr, and Šlâš, the three heroes of the Ša'lân kin. The Kurdish volunteers wore red waistcoats and red tunics. 10. *Makrûra* is a rifle of the original make, not an imitation. *Ṣoub beṣmâd*, direction to the goal; *ṣâmed ṣoub* signifies a marksman who hits his target, *mâ jiḫṭi*. 13. *Moucteh ḥakîk*: as if a sacrifice, *ḥakîka*, had been brought for him; his death is atoned for. In the opinion of the Rwala fallen warriors are allotted wide pastures in Paradise by Allâh. 14. *Turṭumâni* is a derisive name for the Turks, Turcomans, and Kurds, whose languages the Rwala do not understand. 17. Aš-Šejḫ Aḥu Dinja alludes to Nâjef aḥu Dinja, the first of the Ša'lân family to rule the Rwala. 18. The camels of the attacking Rwala were so spirited that they neighed as if rutting and dashed at the enemies as if they were camels for whom they were craving. Sbejbeḫ was the commander of the regular cavalry. 19. 'Aǧel al-Jâḳîn, an officer subordinate to Sbejbeḫ, wanted to ambush the camels carrying grain and other foodstuffs to the Rwala before their return to the inner desert. A horse usually has two halters, one without a bridle, which holds the rope for

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which they kill with the words: "O Allâh, this is the supper of our deceased." Or they take a small piece of bread and a bit of butter, throw and drop them into the fire, and say: "O Allâh, this belongs to our dead." 765

He who passes by the burial place of a person dear to him can do him much good if, taking a pebble from his grave, he says: "I take this in order to lighten the soul of So-and-So. May Allâh have mercy on him. *An-âḫeḏ hâḍa muḫaffefen 'an rûḥ flân allâh jarḥameh.*"

That which keeps life in both man and beast is called *nefes*, *nesem*, or *rûḥ*. The *nefes* (or *nesem*) of both the man and the animal is alike, *wâḥed*. Whether the *nesem* of an animal ever dies is known to Allâh alone, yet, in all probability, not even an animal will die completely but will go with the man either to paradise or to hell, because animals live merely for man. The *nefes*, *nesem*, or *rûḥ* are put into the man as well as into the animal by Allâh. As long as the child lies in its mother's womb, it has no *nefes*, but the moment its head comes out at birth, Allâh opens its nostrils, *jeftaḥ allâḥ ḫšûmeh* or *manâḫereh*, and puts the *nefes* into its body, *jeḏḫel an-nesem beh*. This *nesem* had never before been in any other living being, for Allâh creates an entirely new *nesem* in every case. 774 761

Mindîl al-Ḳaṭ'i told me that every living man has a soul, *nesem*. If there were no soul, he would not live. The soul cannot be seen but can be heard, being identical with the breath, *ar-rûḥ hw an-nesem*. The soul of the first man was breathed by Allâh into the nostrils, hence the human soul originates from Allâh's breath. This original soul exists in human beings to this day, because Allâh not only did not take it away from them but is still augmenting it. When a child is born, it receives the *nesem* from its mother, to whom Allâh adds from his own breath every time she conceives. The *nesem* dwells in the man's inside, *bečabdeh wa-bṣadreh*. On the man's death the soul leaves his body through the nostrils, returns to Allâh, and waits till another mother conceives a man, *ins*, when Allâh will add the waiting soul to that of the mother. 774 775

As long as there is a *nesem* in the man, he lives. *Illi nesemeh beh ḥajj*, but when it leaves his body, he dies. The *nesem* departs through his nostrils, *jeṭla' min al-manḫar*. After his death the deceased is suspended in the air above his grave, head upwards. His *nesem* floats over his head. 775

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775 Thus it remains till the *hbâṭa* sacrifice has been brought, after which the body takes its place in the grave and the *nesem* departs, no one knows where.

775 673 After the *ẓaḥijje* sacrifice Allâh weighs both the good deeds, *ḥasanateh*, and the sins of the deceased, *sajâteh radijje*. Allâh punishes sins: *az-zena*, which means sexual intercourse with a girl betrothed to another or with another's wife, for that is a betrayal, *bowḳ*, of persons to whom the females belong; *al-ḥowne*, the robbery of a guest or companion who has trusted one while on the road; *ḏabḥ az-zelema*, killing of a man not subject to the blood feud or of an enemy who did not attack one; *az-ẓelîme*, false testimony under oath before the court. These four sins alone are punished by Allâh both in this world and hereafter. In this world he punishes by disease, by sending robbers against the sinner's estate; by taking away his sons, or by having him murdered. In weighing these sins and good deeds, the weight of the *hbâṭa* and *ẓaḥijje* sacrifices is added; also of the kettle in which the flesh was cooked; of the three stones, *hawâdi*, supporting the kettle; of all the utensils used in preparing the supper; of the fuel, as well as of everything that was laden on the she-camel sacrificed on the holiday of the commemoration of all departed, *az-ẓaḥijje*. The Rwejli is certain that, as far as he is concerned, the scales will always dip in his favor and that he will enter paradise intact with both his body and his soul, *nesem*. He that falls in war needs neither the *hbâṭa* nor the *ẓaḥijje*, for all his sins were washed off with his blood. A murdered man, too, goes directly to paradise, because his sins fall on the head of the murderer, unless the latter was destined by Allâh to punish the murdered man for his sins.

HELL AND PARADISE

772 775 Paradise is somewhere below ground. There it rains regularly, there is always *rabî'*, abundance, good pasture, *ḥejr*, and there also the moon shines all the time. In paradise all the Rwala live together, are young, and never grow older. They can marry there and have grown children at once. Every one has a big tent, big herds, and many children. They raid hostile tribes which have been condemned to hell, where all enemies of the Rwala are sent.

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Hell is situated either on the sun or in some other place above the earth. There the sun scorches by day and night, rains are very rare, the breeding of camels meets with no success, the soil has to be irrigated artificially — and the Bedouins there must work long and hard. They serve the *fellâḥîn*, have to obey the government, are conscripted, perform military duty, and Allâh himself knows all their torments. Some call hell *ḏalfât* and think that in that place neither the moon nor the stars ever shine.

Allâh dwells in both paradise and hell. He is omnipresent, hears and sees everything, but is himself invisible. With Allâh's permission even the dead may leave either paradise or hell and visit their kin, to whom they appear in dreams.

In the belief of the Bedouins and the Ṣlejb there is somewhere far beyond the horizon a tall moutain on each side of the earth. One half of each mountain rests on *terra firma*, the other half in the sea, into which it sinks abruptly, while towards the land it sends out a sharp spur called *ḥašm*. These four mountains carry the whole firmament. During the rainy season the spirits and even Allâh himself prefer to dwell near the southern mountain, which the Arabs call *aš-šerḳ*, as it is supposed to be situated in the inner desert. In summer, however, Allâh moves with all the spirits to the northern mountain, *jeṛarrebow*.